

# THE ANGELICAN DIGEST



*Summer A.D. 1959*

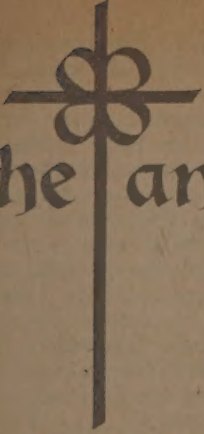


TELEVISION IS NO DOUBT HERE TO STAY, BUT A GOOD BOOK IS A REAL JOY, AND A GOOD RELIGIOUS BOOK CAN BE AN EVERLASTING JOY. IF THE SPOKEN WORD IS IMPORTANT, THE PRINTED WORD IS NO LESS SO. SOMEDAY, WHEN WE HAVE MORE SPACE AND HANDS, WE WANT TO WORK OUT A SENSIBLE SOLUTION TO THE WHOLE MATTER OF BETTER BOOKS FOR THE CHURCH. HERE IS JUST ONE EXAMPLE OF WHAT WE HAVE IN MIND: WHY COULDN'T A BOOK SAY A REPRINT ALONG THE LINES OF THE DISTINGUISHED PENGUIN SERIES, BE PUBLISHED AS A MEMORIAL? IT COULD CARRY WORDS SUCH AS "PUBLISHED IN MEMORY OF ELIAS WHITBY", OR "PUBLISHED IN MEMORY OF ELIAS WHITBY BY HIS SONS", OR "BY THE AMERICAN BAR ASSOCIATION", OR JUST PUBLISHED. IS THERE A CHRISTIAN WHO WOULD NOT PREFER TO HAVE HIS NAME IN THOUSANDS OF LIVELY BOOKS THAT SERVE THE CHURCH RATHER THAN ON A MAUSOLEUM THAT ONLY TELLS A DEATH AND NAMES A TOMB? A BOOK SPEAKS THE MINUTE IT IS OPENED, AND WHAT IS BETTER THAN A LIVING AND USEFUL MEMORIAL? THERE IS NOTHING WRONG WITH THE IDEA: WE NEED ONLY TO PUT IT TO WORK, AND IN GOD'S OWN TIME SPACE AND HANDS AND MONEY AND COMMON SENSE WILL ALLOW FOR THAT.

*FROM THE EPISCOPAL BOOK CLUB'S "EMBERTIDINGS"*

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SUMMER A. D. 1959



# the anglican digest

- ✦ some things old
- ✦ many things new
- ✦ most things borrowed
- ✦ everything true

A quarterly miscellany reflecting the words and work of the Churches of the Anglican Communion

# XP ISTOS

*Constantine said that one day, as he was riding across a plain in Gaul during his campaign against Maxentius, he saw a strange appearance round about the sun—the sign of the Chi-Rho, written in fire upon the sky; and that on the following night, in his tent, one came and showed him the sign again, saying to him: "Hoc signo victor eris: with this sign thou shalt be victor." And learning that the Chi and the Rho were the first letters of the name of Christ [XP ISTOS], he set the sign upon his shields, and the victory followed.—Dorothy L. Sayers.*

Some rather humble-born Dalmatians had a little boy whom they called Diocles: he grew up to be a good soldier, later called himself Diocletian, and, by curious circumstances, became in 284 Emperor of the Roman Empire.



Endowed with immense energy, generous gifts of organization, and a mind dominated by logic, he made it his purpose to stabilize and reform the Empire. To that end, he created an absolute monarchy, and centered all power in himself as a semi-divine ruler, an action which influenced the behavior of more than one of his successors.

In 286 he turned over the biggest part of the western half of the Empire to Augustus ("very great") Maximian, who, in turn, put Flavius Valerius Constantius, commonly called Chlorus ("the Pale") in charge of Spain, Gaul, and Britain. In 305, on the Feast of St. Philip and St. James, Diocletian abdicated and compelled Maximian to do the same. Chlorus Constantius was proclaimed Emperor of the West, but there were other claimants to the twin imperial thrones of East and West (in one confused year there were six rival emperors at once), and it remained for his son Constantine to become, in 324, Emperor of both East and West.

Chlorus Constantius was a distinguished militarist, gentle and able ruler (he was especially noted for his humanity during the Christian persecutions of 303), but not without ambition: in 293 he was adopted and appointed Caesar ("great" — but not so great as "Augustus")

by Maximian, whose stepdaughter Fausta he had married in 289 after renouncing his wife Helena. Immediately following his death in 306, during an expedition against the Picts and Scots, his son Constantine was proclaimed Emperor at what was then the Roman capital of Britain and in centuries later the Archepiscopal See City of York. (The Saxons destroyed the original Christian community, and Christianity was not restored to York until the seventh century.)



In those days, soldiers often named a favorite leader "Caesar", and the chosen one had to go to Rome to claim and possibly defend his elected honor. It was on the way to Rome, and at Milan, that he defeated his only Western rival, Maxentius, and it was before the battle of the Milvian Bridge that he saw the Chi-Rho in the sky: he put the two Greek letters on his military standard, and went on to defeat Licinius, Eastern aspirant to Diocletian's place and honor, and so became undisputed Emperor of the great Roman Empire.

Two years before his abdication, Diocletian initiated and gave his name to a persecution of Christians: churches were demolished, Christian books burned, and many Christians imprisoned, some were tortured, and some were put to death,

thus increasing the number of martyrs to the Emperor's everlasting discredit; but when Constantine defeated Maxentius, Christian persecutions in the West were halted by what came to be known as the Edict of Milan. When Constantine defeated Licinius and moved his capital to Byzantium\*, later named Constantinople and in recent years called Istanbul, the Church enjoyed peace without and, again thanks to Constantine, peace within—more or less.

Because the Arian controversy (an attempt by Arius and his followers who still keep popping up, to deny the true Divinity of Jesus Christ) was stirring up a lot of trouble and was fast becoming a disunifying influence on both State and Church, Constantine summoned the bishops and other Christian worthies from all parts of the Empire, gave them safe travel by Im-

\* Worshippers and sightseers in what will be the largest Gothic cathedral church in the world, St. John the Divine ("the theologian"), in the See City of New York, will spot influence of Byzantine style in the great apse pillars around the high altar. Abuilding since 1892, clerics and architects soon changed the style to Gothic, plan eventually to remove all evidence of the Byzantine. Cost when finished: at least \$30,000,000. More evidence of Byzantine (and Romanesque) style will be found in Park Avenue's fashionable St. Bartholomew's Church, New York. 1930 cost of building: \$5,400,000; value of site: \$1,500,000.



the eyes of  
the Lord are  
over the  
righteous  
and his  
ears are  
open unto  
their  
prayers

from the epistle for the  
fifth Sunday after Trinity

#### 1959 SUMMER BOOKMARK

Printed in red and black ink on white stock. Rate: 35 cents for a packet of 25 bookmarks, or \$1.00 for three packets. To order, use easy "All Purpose Communication Form," page 31.

perial ways and means (possibly the first instance of "clergy rate") to the town of Nicea, in 325. While Constantine may have received a bias towards Christianity from his early years (*see below*), it is known that he took pains, in his middle life, to instruct himself in theology; and at the Great Council, he not only presided in person but threw all his influence on the side of the Catholic party. Oddly enough, in his later years he appeared to favour the Arian heretics and went so far as to banish the stormy Athanasius, whose doctrine had triumphed at Nicea. (For a lively account of the Nicene Council, see the late Dorothy L. Sayers' play, *The Emperor Constantine*. Nobody but Miss Sayers could have thought of and done a good play based on the Council that laid the frame work of the most noted Creed in Christendom!)



Although Constantine had his share of black marks (*e.g.*, the slaying of his wife and of his son and heir), historians speak of him not unkindly. "Throughout his reign he did his best to conciliate both pagans and Christians, and it is difficult to say when he first decided to embrace Christianity. He was not baptized until just before his death, but deferment of baptism was common in those days, and his policy and legislation,

though not free from grave blemishes, show a strongly Christian tendency from the first. He humanized the criminal law and the law of debt, mitigated the conditions of slavery, made grants to support poor children, thus discouraging the exposure of unwanted babies, freed celibates and unmarried persons from special taxation, legislated against incontinence, and exempted Christian clergy from the burden of the *decurionate* [certain civic duties]. In 321 he ordered that Sunday should become a public holiday. He liberally endowed Christian church buildings, especially at the Holy Places in Palestine."

That brings us, happily, to his mother, Helena, divorced wife of Constantius the Pale, Christian traveler, and saint of renown.

According to Dorothy L. Sayers: It was said by some, both then and now, that she was [Chlorus Constantius'] concubine, a woman of humble origin—a barmaid, indeed, from Bithynia [the northern part of Turkey]. But an ancient and respectable tradition affirms, on the other hand, that she was his lawful wife, a princess of Britain, daughter of the local chieftain "King" Coel of Colchester, whose legend, distorted by time, is preserved in the nursery song of "old King Cole". If this is so—and Colchester will hear no word to the con-



trary [localities still point to a large earthwork, supposed to have been a Roman amphitheatre, call it "King Cole's Kitchen"]—she may well have been a Christian from her birth; for in the fourth century there was already a Christian church, with a Christian bishop, at Colchester.\*

Shortly after Constantine was proclaimed Emperor, Helena was raised to a position of honor, titled Augusta, and zealously supported the Christian cause. In 326, at a great age (she was about 75 when the Council of Nicea was called), she went on a pilgrimage to the Holy Land, partly on her own account and also to do penance because of her son's crimes; there built churches at Bethlehem and Jerusalem, and, according to later tradition, discovered the Cross on which our Lord was crucified. (Years and centuries later, a piece of wood which had barely touched a piece of the Cross was itself counted as a part of the true Cross.)

The good woman Etheria, who made a similar pilgrimage

later on in the same century, found that the Feast of Dedication of Helena's churches was celebrated with great splendour. (Etheria's account of what she saw during her stay there helped to spread, among other things, the observance of "Palm Sunday" and the use of palms on that day.) In time, Helena was called Saint, given the Western calendar remembrance of 18 August (in the East the date is 21 May), became patroness of dyers, nailsmiths and needle-makers, and lent her name to nine towns in the U.S.A.

The American Church's leading monastic order took its name after the Holy Cross, used the Chi Rho as its insignia, and in 1945 established an order of nuns appropriately known as the Order of St. Helena.



A layman looks at

TODAY'S BURIAL PRACTICES

and wonders why those of us  
who travel this planet  
in a second hand car  
feel the need to go  
beneath the surface  
in a brand new Cadillac

(Title of an article in a recent  
issue of The Living Church)

\* Colchester (literally Cole's camp), 52 miles NE by E from London, was made the see of a suffragan bishop (assistant to the Bishop of Chelmsford, Province of Canterbury) by Henry VIII, and two bishops were in succession appointed by him; no further appointments were made, however, until the see was re-established under Queen Victoria.

## WE RECOMMEND

♦ *Be Ye Thankful*, by John Alexander Bouquet, published at \$2.50 by Longmans, Green & Co., 119 West 40th Street, New York 18. Written to inspire and encourage the happy duty of thanksgiving, especially at the Eucharist, the author (Honorary Minor Canon of Canterbury from 1945) instructs us in the manner and purpose and joy of thanksgiving—tells us what to look for and do, then puts into our ready hands gems from the writings of some 75 authors.

♦ TO THOSE WHO CHOOSE what shall be read at meals during quiet days or retreats for parish priests: *The Heart of a Priest*: Selections from the writings of W. C. E. (Canon and Chancellor of St. Paul's, London, at the beginning of this century) Newbolt, edited with an introduction by J. H. L. Morrell, Archdeacon of Lewes, and published by Seabury Press at \$2.75. Quiet days, even when they are really quiet are often ruined by the careless selection of reading matter: what is read at breakfast, luncheon, or dinner is not less important than what is said by the conductor. Though not a bishop, Fr. Newbolt knew the priesthood and priests, and what the Archdeacon of Lewes has selected needs saying every bit as much today as fifty years

ago, perhaps much more so. At any rate, it is ideal for reading aloud at retreats: in fact, the book should be in the hands of every priest. We hope that time will come when people will give living memorials in the form of books, especially for parish priests—and, of course, that *The Heart of a Priest* will be one of them. The EBC could send, right now, a copy to every priest and bishop, for less than \$5,000.

♦ TO THE BISHOPS, for presentation to their priests: *The Curate of Souls*: Being a Collection of Writings on the Nature and Work of a Priest from the first century after the Restoration 1660-1760, Chosen and Edited by John R. H. Moorman, and published by Seabury Press at \$2.75. This is the sort of thing every priest ought to have in his library, mind, and heart, and it is exactly what a priest would like to have—from the hands of his bishop. Here is a fair sample: . . . Above all things we must take the greatest care that our life do not contradict our doctrine: for it is not sufficient that our conversation in this world be innocent and unblamable, but we must endeavour to make it exemplary and useful. It must be so ordered as to convince the people that we firmly believe the excellence of those virtues which we commend to them, and that our chief aim



and design is to save their souls. This will procure us love and esteem, and make the people look upon us with reverence as men of God. Our office, which is indeed very honourable, is not sufficient to secure us from contempt, if we act not according to it. Nay, men are prone to pry into our lives, to see if they can find a justification of their own evil practices by ours.

\* \* \* In an age so degenerate as that we now live in we ought to give all diligence to shine as lights in the world, as well as to be harmless and blameless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, holding forth the word of life; by our exemplary conversation, that is, as well as by our preaching . . . —That from Simon Patrick, Bishop of Ely 1691-1707.

Here's part of what the London Church Times said about *The Curate of Souls*: "The eighteenth century has a bad name for the laxity and worldliness of its clergy, with a good deal of justification; but the writings in this little book prove that there was another and brighter side to the picture. With one exception (included to point the contrast, which takes a nauseatingly prudential line in advising [members of the] clergy on the best way to behave if they hope for preferment, all . . . selections bear witness to the highest Anglican

ideals . . . They show that there was some appreciation [even then] of the importance of proper preparation for Confirmation and Ordination, of the due saying of the Daily Offices, of regular house-to-house visiting and care of the sick, and the frequency of celebrating [the] Holy Communion with all solemnity.

"What is needed . . . is first a concern for truth and the conviction that it *does* matter what you believe; and secondly live, outward-looking churches . . . to whom the uncommitted will be attracted instead of to the Witnesses. This in turn necessitates systematic instruction of the laity in the fundamental doctrines of the Christian faith, in the biblical basis of those doctrines, in the interdependence of the Bible and the Church (a point on which many Christians are almost as hazy as Jehovah's Witnesses), in the false teaching of the sects, and in ways of commending Christianity as relevant to the needs of men today."

(Taddled from a letter in the London Church Times)

"The clerical failings and follies that are here rebuked are by no means confined to the eighteenth century. Particularly stinging are the remarks on those who like to change their [parishes] to better themselves."

♦ TO STUDENTS AND TEACHERS of English literature, G(eorge) R(oy) Elliott's latest work *Dramatic Providence in Macbeth*, published by Princeton University Press at \$5.00.



The 76-year old Canadian-born author was for 25 years the Folger Professor of English (Emeritus since 1950), and of recent years has been a member of

St. Paul's Parish, Brunswick, Maine, and the Church's little publicized Guild of Scholars. In his latest and fifth book, the author does much to support the increasingly-accepted thesis that Shakespeare's work is essentially Christian and gives further evidence that top-notch scholars can be and often are Christians. "[Shakespeare] did not deliberately employ Christian doctrine as a mode of expression . . . He was instinctively attracted by orthodox Christian theology in its main essentials. To him it was veritably orthodox, right, sound, and catholic in idea and image; it was approved by his judgment as much as it satisfied his imagination. Subconsciously,

for the most part, it shaped his understanding of mankind and structured his compositions. The Shakespearean drama is 'a uniquely true' and powerful *mundane* vision of human life from the Christian standpoint." By showing the ever-present possibility that Macbeth may be converted from self-centered remorse to Christian repentance, the G. R. Elliott provides a dramatic suspense far greater than has hitherto been realized. Dorothy L. Sayers touched upon the same business in pointing out that one reason why our Lord was so patient with Judas was to give him an opportunity to repent—up to the very last second, but Judas preferred remorse to repentance, and so went to his own damnation.

## DOMINUS REGIT ME

PSALM XXIII. INDIAN VERSION

THE Great Father above a Shepherd Chief is. I am His and with Him I want not.

He throws out to me a rope and the name of the rope is love and He draws me to where the grass is green and the water not dangerous, and I eat and lie down and am satisfied.

Sometimes my heart is very weak and falls down but He lifts me up again and draws me into a good road. His name is WONDERFUL.

Sometime, it may be very soon, it may be a long, long

time, He will draw me into a valley. It is dark there, but I'll be afraid not, for it is between those mountains that the Shepherd Chief will meet me, and the hunger that I have in my heart all through this life will be satisfied. Sometimes He makes the love rope into a whip, but afterwards He gives me a staff to lean upon.

He spreads a table before me with all kinds of food. He puts His hand upon my head and all the "tired" is gone. My cup He fills till it runs over.

What I tell is true. I lie not. The roads that are "away ahead" will stay with me through this life and after; and afterwards I will go to live in the Big Teepee and sit down with the SHEPHERD CHIEF forever. (*Taken from the Arizona Church Record*)

## THE WINNER

Last Winter TAD asked its readers to advise the imaginary Mrs. Carter Goodnough how to dispose of her estate (a building which produces a net income of \$1,500 a year) so that the speaking voices of priests may be trained properly. A prize of \$25 was offered for the best suggestion to be submitted by Palm Sunday last. The winning proposal is printed, in part, below.

**I** F I WERE Mrs. Goodnough, and I wish I were, for I share her feelings, I would leave the building to the first of our

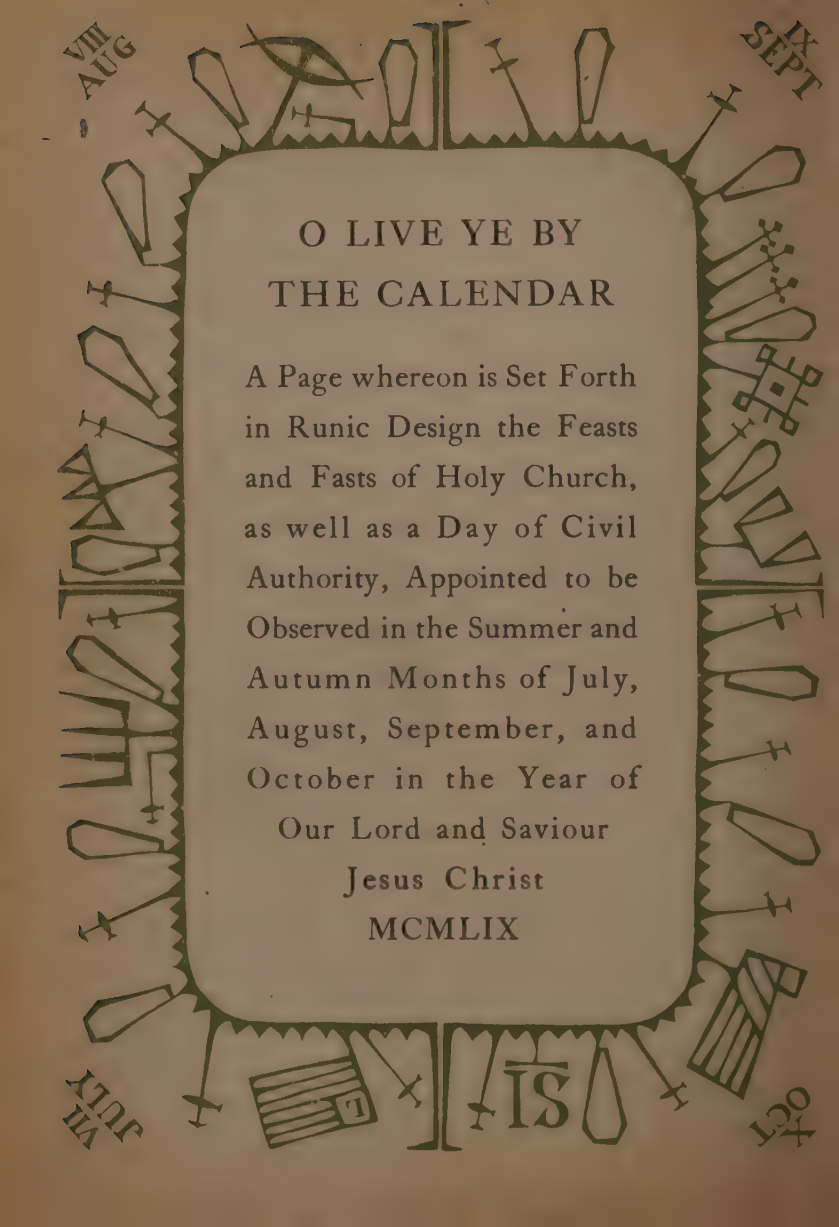
seminaries to have engaged for a period of not less than five years a full-time and thoroughly qualified male teacher of speech, not a priest. If, however, within a period of ten years, no seminary had so engaged such a teacher, I would direct that my estate, with the accrued interest, be given outright to the Episcopal Book Club for the purpose of promoting and encouraging good writing for the Church.

While TAD was pleased to have the EBC mentioned in the winning entry, readers are assured that the judges of the contest were in no way influenced by that suggestion. Of all the entries, the winner was the most far-reaching and seemed to carry out, in a practical and extremely influential way "Miss Lettie's" intention and purpose. Many entries were largely if not entirely concerned with legalities and anticipated complications (such as not selling the building); the judges felt, however, that although legal advice would doubtlessly be sought and followed, the intention of Miss Lettie was the principal matter to be considered and, accordingly, award the prize to Mrs. C. B. R. (a western housewife and mother of a priest), by whose direction the prize money has been sent to the St. Francis Homes for Boys, Salina, Kansas.

The U.T.O. will be ingathered the Sunday after Easter. Old sheets are needed for bandages to be made by St. Barnabas Guild. Telephone TE 5675. Item in a Nebraska parish bulletin.

Expecting a mob?



The page is framed by a decorative border of Runic symbols. At the top left is 'VIII AUG', at the top right is 'IX SEPT', at the bottom left is 'X OCT', and at the bottom right is 'OCT'. The border is composed of various stylized Runic characters and symbols, including crosses, vertical bars, and geometric shapes, arranged in a circular pattern around the central text.

## O LIVE YE BY THE CALENDAR

A Page whereon is Set Forth  
in Runic Design the Feasts  
and Fasts of Holy Church,  
as well as a Day of Civil  
Authority, Appointed to be  
Observed in the Summer and  
Autumn Months of July,  
August, September, and  
October in the Year of  
Our Lord and Saviour  
Jesus Christ  
MCMLIX



## BURIALS

✠ ROBERT SOUTH BARRETT, 81, philanthropist (he and his wife, the former Viola Tupper, turned over \$1,000,000 of property, almost their entire fortune, to the Barrett Foundation, set up to benefit charitable, religious, and educational organizations), club man (former Grand Exalted Ruler of the Elks), one-time publisher and editor, U. S. commercial advisor in various South American countries, treasurer of the Church's Commission on Faith and Order, in Alexandria, Virginia. Upon the death of his physician-sociologist mother, he succeeded her as President of the Crittenton Mission; his brother, Rear Admiral John Paul Barrett, retired is its current president.

Charles Nelson Crittenton (1883-1909) was a Henderson, New York, farm boy who went to work as a clerk in the village store; at twenty-two he left for New York City to make his fortune — and succeeded. Starting as office boy for a mortician who was also sexton of St. George's Church, he worked his way along as bookkeeper, cashier, salesman, and two years after his marriage to a Law-

renceville (Pennsylvania) girl, he took \$60 of his savings and, in a little back room on Sixth Avenue, started a drug business that was to make him rich and famous. With his wife Josephine, he had been confirmed in St. Clement's Church, but immediately after the death of his 14-year-old daughter Florence in 1882, he became active in evangelistic and mission work, resigned as active head of his business, and with others formed an organization (first headquarters: 27 Bleecker Street) to care for unwed mothers and their children. Similar institutions popped up elsewhere and all were combined and known as The National Florence Crittenton Mission. (He bought a private railroad car to facilitate his constant visits, named it "Good News.") At his death there were sixty Florence Crittenton Homes in the U.S.A. and five abroad; half of his estate went to further the work to which he had given liberally of his income and himself.

✠ LEWIS B. FRANKLIN, 80, devoted Flushing-born layman, one-time bank messenger (later vice-president) of New York's Guaranty Trust Co., called to Washington by William G. McAdoo, Secretary of the Treasury, to help with World War I Liberty and Victory Bond Drives; persuaded by the Suffragan Bishop of New York

(Arthur Selden Lloyd) to help out with the Board of Missions for four months, he stayed on for 28 years as treasurer of the National Church (15 years as vice president of the National Council); retired in 1948 only to be called up in 1952 to raise money for more churches in Connecticut; Doctor of Civil Law; from St. Luke's Church, Darien, Connecticut.

✠ REGINALD ROWAN BELKNAP, 86, long-time (34 years) Naval officer (ensign to rear admiral), for 20 years General Theological Seminary's treasurer, bursar, and registrar, one-time manager of General Convention (1934), five times deputy to General Convention, a past-president of the American Church Union, from the mother church of Trinity Parish, of which he had been a vestryman and later junior warden.

✠ HENRY PLATT BRISTOL, 70, pharmaceutical manufacturer, for nine years Chairman of the Board of Bristol-Myers, sponsors of many a TV show, uncle of Lee Hastings Bristol, Jr. (a leading layman of the Church and author of *Seed for a Song*, a biography of Robert Nelson Spencer, sometime Bishop of West Missouri), of 1 Beekman Place (near "Auntie Mame's" house), from Park Avenue's St. Bartholomew's Church.

✠ WILLIAM LEOPOLD ESSEX, 72, since 1936 IV Bishop of Quincy (Illinois), in Christ

Churchyard, Limestone, near the church built more than 100 years ago by one of his predecessors, Philander Chase, I Bishop of Illinois.

✠ BROTHER GEORGE, O.S.P., 82, for 10 years (1932-1942) Superior of the Order of St. Paul, at the Abbey, Alton, Hants, Diocese of Winchester, Province of Canterbury, in the 56th year of his profession.

✠ JUNIUS D. GRIMES, SR., 80, Chancellor of East Carolina, from St. Peter's Church, Washington, North Carolina.

✠ JESSE MCVEIGH HARRISON, O.H.S., 81, priest, Missouri-born member of the Order of the Holy Cross since 1910, sometime missionary to Liberia, scholar (Phi Beta Kappa) and author (various articles and tracts and a ponderous work on the truth of the Apostles' Creed, *Common Sense About Religion*), from the Monastery's chapel, West Park, New York.

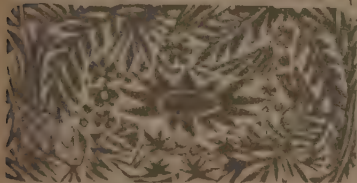
✠ THOMAS STEPHEN HENDERSON, well-known horticulturist and past Chairman of the National Association of Gardeners, from St. John's Church, Southampton, L. I., New York.

✠ LAYDID HOYT, 75, lawyer (once a student of Harold Medina), race-horse owner (in France), patriot (for three years he delivered ambulances to the British in North Africa and Italy during World War II), one-time secretary to the Ambassador (Whitelaw Reid) to



the Court of St. James's, first husband to the stage and film actress Julia Wainwright Robbins (later wife of Louis Calhern, actor), vestryman, from St. Margaret's Church, Staatsburg, New York.

✦ MRS. ELISHA DYER HUBBARD, 56, granddaughter of Baptist John Davison Rockefeller, Sr. ("richest man in the world") and Presbyterian Cyrus Hall McCormick (farming equipment manufacturer), from Trinity Church, Middletown, Connecticut. Grandfather McCormick designed, perfected,



and lent the family name to the famous reaping machine that revolutionized farming in the U.S.A. and Europe. Starting with a hillside plow and inherited fix-it-ness (his father was something of an inventor too), young Cyrus went from gadget to gadget, amassed a fortune with his inventions, kept a score of lawyers, including Abraham Lincoln, on call to handle constant patent litigations, introduced many modern business methods, was one of the first to introduce installment buying and the use of testimonials in

advertising. (Two years after his death, a protestant seminary, in Chicago took the name of McCormick because of his large endowments.) Married in his 50th year to Nancy Maria Fowler, he had seven children, gave the name Harold Fowler to the one who later married Edith Rockefeller: they named their son Fowler (until recently chairman of International Harvester's board), their daughter Muriel. Widowed in 1939 (her husband was a gentleman farmer), resident of four states, heiress to two fortunes, Muriel Hubbard managed and acted in various theatrical projects, served as a WAC during World War II, set up a foundation to handle her gifts to individuals and charities; one of her benefactions was the chapel of the church from which her body was buried.

✦ GEORGE LORING HUBBELL, 93, banker and realtor, first President of Garden City's Board of Trustees and School Board, member of Long Island's Cathedral Chapter for 30 years, from the Cathedral Church of the Incarnation, Garden City, New York.

✦ JOHN GILLESPIE JACKSON, 79, distinguished attorney, life trustee of Columbia University, personal lawyer of President Eisenhower, vestryman of Trinity Parish, in New York City.

✦ CLAUDE JENKINS, 81, priest, for 23 years Regius Professor

of Ecclesiastical History at Oxford, 41 years Chaplain to the Archbishop of Canterbury, editor, translator, lecturer, and scholar (his *Bishop Barlow's Consecration and Archbishop Parker's Register* made havoc of certain Roman pretensions to research), at Tunbridge Wells, Kent.

✠ EDWIN ANDERSON PENICK, 72, VI Bishop of North Carolina, son of a priest, father of another and brother of a third, and nephew of III Bishop of Liberia, senior active member of the House of Bishops, 37 years in the episcopacy (10 as a Coadjutor), and three months before his scheduled retirement, from the Church of the Good Shepherd, Raleigh. (He has been succeeded by his 62-year-old Coadjutor, Virginia-born Richard Henry Baker, consecrated to that office eight years ago.)

✠ PERCIVAL SAMUEL CARSON POWELS, Bishop. Long-time missionary in Japan (25 years), he returned to Canada for six years, was called back to be consecrated Assistant Bishop of Mid-Japan in 1948, retired in 1956 to Nagano, 100 mi. N.W. of Tokyo.

✠ EARL H. RODNEY, SR., 67, New York stockbroker, one-time associate of Merrill Lynch, Pierce, Fenner & Beane (now Smith), War Production Board consultant, father-in-law of the President of the National Broad-

casting Co., from the Church of the Epiphany, New York City.

✠ ALFRED NU STEELE, 57, Tennessee-born energetic board chairman and chief executive officer of the Pepsi-Cola Co., once vice president of Coca-Cola, thrice-married fourth husband of San Antonio's movie star Joan Crawford, from St. Thomas' Church, New York.

✠ JAMES GARFIELD STEWART, 78, Judge of the Ohio Supreme Court since 1947 and Mayor of Cincinnati from 1938 to 1947, and father of 44-year-old Potter Stewart, youngest Justice (Associate) of the United States Supreme Court, in Cincinnati.

✠ KATE MCCOMB, 87, stage, radio, and TV actress for the last 35 years, from the Church of the Transfiguration, New York City.

✠ VANCE MULOCK MORTON, 67, since 1946 Brooklyn College's Associate Professor of Speech and Theatre, from the Church of St. Mark's in the Bouwerie, New York.

✠ MRS. ROBERT LYMAN NILES, 71, world traveller-explorer (her first husband was naturalist William Beebe), and author (*Condemned to Devil's Island*, etc.), commonly known as Blair Niles, from St. Bartholomew's Church, New York.

✠ HARRY C. NOYES, 93, banker, for the last 61 years vestryman at St. James' Parish, Lake George, New York, from his parish church.

# \$IT?

IF YOU go to the office, or the store, or the farm, rather than go to Church Sunday morning; if you buy a new car every year or so, and pledge \$1.00 a week to the support of the Church; if you go on long vacations and don't pay your pledge to the Church; if you say that the Church is always asking for money, and you don't give anyway, then the dollar sign is the symbol of your real god.

IF YOU have company, if you play golf, if you stay in bed when it's raining, if you go fishing, if you loaf about the house—if you do these things rather than go to Church Sunday morning . . . if you stay away from Church because you do not like the music, or sermon, or priest, or somebody who goes regularly—if you let these things keep you away from Church, then "I" is the symbol of your real god.

IF YOU "worship God every Sunday in his Church", and if you say your prayers morning and night and grace at meals, if you fast on Fridays and before making your communion, if you regularly examine your life past and confess your sins, if you work with organizations of the Church, if you let nothing stand in the way of wor-

shipping God with all your heart and mind and soul, then the Cross is a symbol of your real God.

THINK IT OVER. In what class do you fit? It is your life that you are dealing with, and in the end (when our Lord shall come to judge the quick and the dead) you will be judged according to that life—the way you have lived it. (*Taddled form a parish paper*)

The Rev'd Samuel Earnest West, for ten years Assistant Headmaster and Chaplain of the Church's famous Kent School (started by the Holy Cross Fathers), Kent, Connecticut, this summer becomes President and Headmaster of formerly privately-owned Kemper School, Boonville, (West) Missouri. Said the Chairman of the Board of the 115-year old school for boys (450, all board and bed): "Kemper is committed to the Christian idea of education. For at Kemper, as space permits, we seek to offer to any boy able to meet recognized admission requirements an experience in an independent school community where Christian principles are inducted and expressed at every level. In such a community, we believe, a young man as he approaches maturity will begin to discover who he is, why he is, and how he may cope, effectively with the world in which he lives. As soon as additional financing is available, a chapel will be built . . . thereby providing the primary, functioning symbol of our Christian orientation."





## ACCORDING TO—

● *The Times Literary Supplement*: The Rev'd Martin Thornton's second book *Christian Proficiency*, the latest selection of the Episcopal Book Club\*, is aimed "at the man in the pew . . . the serious Christian who is no longer a beginner in Christian habits, but has neither the time nor disposition to adopt claustral rule—in the jargon of the Middle Ages, the Proficient, but also the would-be efficient. In a technocratic age men do not want to be "devout" or "advanced souls" but good at the job of Christian profession. And spiritual direction should be tailored for efficiency. Unfortunately, most books of Christian ascetics, once they have passed the kindergarten stage, are either handbooks of a psychology which no longer is the mode, or else so vague and aspirational as not to speak to the modern condition.

"This book is a gallant, and successful, attempt to speak to Proficients. The ascetic [broadly, Christian training—not too

greatly different from an athletic training] is based on the three-fold rule of Mental Prayer, the Eucharist, and the Daily Offices of the author's earlier book. To some the minimum requirements may seem demanding; but they are not more so than the best Latin or Anglican traditions presuppose. The author's assumptions are traditionally western catholic. At the same time he represents the most sensible and scriptural stream of Anglican tradition, blithely scornful of the silly, the pretentious, and the puritan.

"*Christian Proficiency* abounds in humour and good spirits. Maintaining that the efficient Christian is as prepared to learn at least as much of the technique of prayer as the good plain cook of gastronomy, he does not avoid the use of technical terms, but wisely provides a glossary at the end. \* \* \* This book lets fresh air into the sacristy. It may shock the *grenouilles du bénitier*, but for the ordinary, serious, intelligent Christian of a technological age there could be no book better to enable him to get on with the business of Christian living."

(When it comes to book reviews, it is said that an author is best pleased when his book is (1) selected for reviewing in *The Times Literary Supplement* and (2) reviewed favorably by that distinguished periodical.)

\* Published at \$2.75 by Morehouse-Graham, Co., 14 East 41st Street, New York 17, N. Y.

●THE HOUSE OF BISHOPS: We do hereby affirm that the Christian Unity so earnestly desired can be restored only by the return of all Christian Communions to the principles of unity exemplified in the undivided Catholic Church during the first ages of its existence which principles we believe to be the substantial deposit of Faith and Order committed by Christ and His Apostles to the Church unto the end of the world, and, therefore incapable of compromise or surrender by those who have been ordained to be its stewards and trustees for the common and equal benefit of all men. (First adopted by the House of Bishops at the 1886 General Convention which met in Chicago, the "Chicago Declaration", as it was then called, was reaffirmed with some modifications by the Lambeth Conference (145 bishops) of 1888; adopted by the House of Deputies at the 1892 General Convention in Baltimore, it became known as the "Chicago [later, "Lambeth] Quadrilateral".)

●A PARISH PRIEST: A copy of *Sins of the Day\** prompted a young mother, with every indication of lung tumor, to make her first Confession and to receive Unction and, of course, the Holy Communion. Her X-Ray plates the next day

\* A "Book of the Season" published at \$1.50 by Longmans, Green & Co., 119 West 40th Street, N. Y. 18, N. Y.

were completely clear. A real miracle.

●THE BISHOP OF OLYMPIA: If we choose to live by a half truth, that is not because the full truth is impossible; it is because we are afraid, and needlessly afraid, of the full truth.

●THE PRESIDENT OF KENYON COLLEGE: There is need of a sustaining humility, a love of man based not on rational humanism or even social humanitarianism, but on a faith in God. The only perfect peace is in God's will. Perhaps our most fatuous contemporary delusion is that the "doing of good" justifies an otherwise Godless existence. I believe this to be the great fallacy in modern liberalism. It is what we might call . . . heresy.

## CORRECTION CORNER

1. It is not [the Court of] St. James, but St. James's.

2. The Diocese of Eau Claire is not in Michigan but Wisconsin. It was carved out of the Dioceses of Milwaukee and Fond du Lac in 1929.

3. It is not Glenn Falls [New York] but Glens Falls.

4. It is not Irene [Du Pont] but Irénée.

(It is pronounced EE-REN-AY).

5. It is not [St. Andrew's Church] Farmingham [Massachusetts], but Framingham.

6. The late Mary Morehead Riddle Page was the mother of the Bishop of N. Michigan, not the Bishop of N. Indiana.



# The Sydesman

(With apologies to Geoffrey Chaucer)

A Sydesman ther was, al solempne and wys,  
 Ful of discretioun and publicke servys.  
 A worthy man, he hadde won greet renoun  
 With al the riche olde ladyes of the toun.  
 Ful pleasauntly he shew'd them to ther pewe  
 Al netely labeled with a cardé newe.  
 But if a straunger sat ther unwytynge,  
 He drav hym owt with terroure and raungeing.  
 When al the flockke wer mekely in ther place,  
 This Sydesman stowt sat down, al silaunt grace.  
 Besyd hys fat wyf and ther chyl dren thre.  
 Then A. and M. he sange ful merrilee.  
 Hys form was sleek, his vysage reed of hewe  
 With eyen bright: hys sewt al presséd newe.  
 It lyk'd hym wel to see the Hous of Preyer  
 Ful of goode ladyes dighte in silkés fayre,  
 And hattes right bygge with flourés fresshe and gaye,  
 And shoon too smal wych payn'd them al the day.  
 The men he lyk'd eek as he was symselve.  
 Al solempne, and noo conscience to delve,  
 Sober of speche and clad in greet estaat.  
 But puttyng smal collection in the plaat.  
 The Parsoun shoud, sed he, speke werdes of cheere,  
 And preyse us: we are al goode Cristenes heere.  
 This Sydsman hadde his pewe right by the doure  
 To gard Goddes flokke from persounes meene and poure.  
 He sed, For Christenes fayre yt ys a syn  
 To preye with men in ragges or blakke of skyn.



At Counsil metynges he was war and fiers,  
And guarded with hys lyf the parysh perse.  
He wod not voote too pence for charitee,  
For he wod decke the Chirche mor worthilee.  
He sed, Godde lyk'd hys hous al deyntee arte  
Bettre than bewtee in a poure mans harte.  
They peynte the hous and a greet organe boghte,  
And sicke and hethence folk receevéd noghte.  
This Sydesman deede, and hys departed soule  
Still heeres the musicke of that organe rolle.  
To they swete nootes he synges an endless songe:  
A drop of watere, preye, to coole my tonge.

XYZ

*(Taddled from The Eagle, a magazine published by the Diocese of Northern Rhodesia, in the Province of Central Africa)*

### *An Embertide Prayer*

O GOD, who dost ever hallow and protect thy Church: Raise up therein, through thy Spirit, good and faithful stewards of the mysteries of Christ, that by their ministry and example thy people may abide in thy favour and be guided in the way of truth; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Spirit ever, one God, world without end. *Amen.*

(From the Litany for Ordinations)

## THEY SAW HIS GLORY



THE TRANSFIGURATION of Christ, witnessed by St. Peter, St. James, and St. John, and commemorated on 6 August (Thursday, this year) is described in the Gospel according to St. Matthew (17:1-13), St. Mark (9:2-13), and St. Luke (9:28-36); the Collect, Epistle, and Gospel for the Day are set forth in the Prayer Book on pages 247-249.

The Transfiguration was a great day in the life of our Lord, for it amounted to the actual revelation of His divine Sonship; and it was a great day for the three Apostles, who were with Him then, for they not only beheld Him in glory, but were also prepared for the Agony and the Crucifixion to follow.

For us it is a revelation of the glory of the risen members of His Body, the Church, and it points to a change that will take place in us at His Second Coming. Just as the Three beheld Him in glory, so shall we; just as He reflected the glory of God the Father, so shall we.

At the Transfiguration, Moses and Elijah were present to bear witness to Jesus' divinity; henceforth, people were to look not so much to the Law of the Old Covenant, but to the fulfilment of the Law in the

Person of Christ for the knowledge and will of God. "This," said the Voice, "is my beloved Son: hear Him."

In the twelfth century the crusaders saw a Transfiguration Day service in the Greek Church on Mount Tabor (traditional scene of the Transfiguration); they were so well impressed that when they returned home, the holy day was put into their own calendars. It was not generally observed by the Western Church, however, until the fifteenth century: in 1487 it was regularly established in the English Church.

The Jewish Tabernacle was a portable shrine constructed under Moses' direction during the wilderness wanderings and was held to embody the presence of God in the midst of His people. There was an inner shrine (the "Holy of Holies"), which housed the Ark of the Covenant (the "Holy Place"); they were surrounded by an enclosure in which stood the altar of sacrifice, and the whole was set up in the midst of the camp. When the Apostles saw the glorious figures of Moses and Elijah, and the radiant countenance of our Lord, they quite understandably sought to worship all three, and accordingly proposed a tabernacle for each.

Theo Jung's cover design for this issue of *The Anglican Digest* shows the three tabernacles suggested by the Apostles.

## TAD CUTOUT NO. 2



## WHEN A BODY DIES

Since floral wreaths and sprays are not brought into Episcopal churches and racked in display at funerals, many people have asked how they could make more acceptable, if not lasting, "expressions of sympathy" to the bereaved families. This informative folder has been prepared for those friends who have made inquiries, and with the hope that others who have not asked will also welcome it, and that all may understand and respect the Church's policy of omitting flowers at her burial services.

It is not an arbitrary dictate of the Church that no flowers shall be brought into the church for a funeral; rather it is the wise and motherly counsel of a Church that is interested in teaching her children truths; and the restricted use of flowers at her services is an example of that motherly interest.

instances, friends of the departed, could well make contributions to a suitable and useful memorial (Of course the names of the contributors would be given to the family for proper acknowledgment.) Or, for the price of a single wreath or spray, several new hymnals or Prayer Books could be placed in the pews, music could be bought for the choir; books could be added to the parish's library; or hangings could be bought for the altar—a list of such possibilities is almost inexhaustible. *The parish priest would be glad to answer any inquiries for suggestions.*

3. In some instances contributions towards payment of the expenses of death and burial would be greatly appreciated, if not needed by the family. The parish priest or even the mortician, would be willing to handle such contributions.

An "expression of sympathy" could be practical as well as practicable, if not useful and reasonably lasting, and any bereaved family would appreciate thoughtfulness as well as sympathy.



TAD Reprint No. 2

One hundred copies at \$1.00, postage paid.  
Orders (with remittance) should be sent to  
*The Anglican Digest*, Nevada, Missouri.

## TAD CUTOUT NO. 2

The forgotten reason for the use of flowers at a time of death is not to "express sympathy" but to strengthen the family's faith in the Christian doctrine of the resurrection of the body, since flowers are a natural symbol of the resurrection: the seed, long dead, come to new life! But the ancient practice of taking flowers to the family to strengthen their faith is not the same as the current one of having agents send them in staggering quantities to the funeral "with sympathy"—a sad practice nothing short of pagan.

Theoretically, at least, flowers are sent not to the funeral, but to the bereaved family, very much the same as wedding gifts are sent not to the wedding, but to the bride, and Christmas presents are sent not to the "Christ Mass" but to the individual; and just as wedding gifts are not brought into the church at the solemnization of a marriage, or Christmas presents are not brought into the church at the Christmas Eucharist, so wreaths and sprays are not brought into the church at a funeral.

When a body of some prominent person is buried, the tendency is to make an outward, lavish floral display of the esteem in which he was held by his friends; but when the body of a lesser known person is buried, there are fewer people to make a display in keeping with his friends' estimation—and yet the lesser known may be more worthy in God's sight than the well known! Although all men may not

be equal in God's sight (judgment), they are equal in His love; and the Church, as our loving Mother, does not countenance for one of her children something which may be denied another.

Instead of sending floral wreaths and sprays at a time of death, friends of the Church are urged to consider the following suggestions:

1. Provide flowers for the parish altar in memory of the departed at some time convenient to the parish's calendar. This may be done in either of two ways: (a) Make arrangements with your own florist to supply the flowers. He will be willing to make inquiry and send the flowers to the church at the proper time, or information may be obtained directly from the parish priest. (b) Send the amount of money which you wish to use for a spray or wreath to the altar guild of the parish for the purchase of altar flowers at some appropriate time. Altar flowers so provided are sometimes sent to the family after their short use on the altar. A card will accompany the flowers to give the name(s) of the person(s) who sent them.

2. Contribute to some fund of the parish, so that, if possible, something useful may be purchased by the parish as a thank offering for the life and love of the departed. Often it has been the wish of the family to provide a memorial in the parish church to their faithful departed, but because of insufficient funds they have been unable to do so. In such



## BY WILL AND DEED

THE UNIVERSITY OF THE SOUTH, Sewanee, Tennessee, has received (1) from the Lilly Endowment Fund \$10,000 to enable six members of the faculty, including the Chaplain, to "further themselves in their fields; (2) from the Frederick G. Cottrell Fund of the Research Corporation, New York, \$3,000 in support of a research project submitted by the Assistant Professor of Chemistry; (3) from the estate of the widow of the late Crawford Toy Johnson, long-time Coca-Cola official and donor of one of the University's nine stone dormitories, \$50,000—so far; (4) from the Crossett (Arkansas) Lumber Co., \$5,000.

FRED CHEESMAN, of Trinity Parish, New York, gave \$50,000 to General Theological Seminary's Building Fund.

THE DIOCESE OF WASHINGTON, (D. C.) has received from Richard Hooker Wilmer, Washington lawyer and member of the Cathedral Chapter, and his wife, the former Margaret Van Dyke Grant, title to a 270-acre farm 1½ hr. westward in the Blue Ridge foothills, to be used as a conference center. Until recently Ryton Farm was the residence of the late William Holland Wilmer, amateur dendrologist and noted Johns Hopkins eye-specialist.

LAURA H. LOVE, spinster, of Wilmington, North Carolina, left to the Diocese of East Carolina the sale-proceeds of her home place for the education of future priests.

JOSEPHINE CARTHER DOUGLAS, late of Colorado Springs, left to St. Francis Boys' Homes, Salina and Ellsworth, Kansas, \$30,000.

ANNIE ROBINSON GLAZE-BROOK, widow, left to St. Mary's Church, Bolton, Mississippi, \$10,000; to the University of the South, \$10,000; and to certain institutions of the Church in Kentucky, various amounts.

WALTER B. CARY, millionaire insurance magnate, left to St. Paul's Parish, Muskegon, Michigan, where he was confirmed, \$10,000; to his parish priest, \$10,000; to Christ Church Parish, Detroit, where he was a vestryman, \$30,000 plus the remainder of his estate after other bequests.

ARTHUR H. DEVERS, by a fund set up in 1944 and now released by the recent death of his wife Anne, left to the Good Samaritan Hospital, Portland (Oregon), to establish an eye clinic for persons in indigent circumstances, \$1,000,000.

CHARLES STANLEY MOOK, priest, left to Calvary Church Cathedral, Sioux Falls, South Dakota, the benefit of two life insurance policies amounting to \$2,499.74.

## THE QUARTER WATCH



TWO DAYS after his 40th birthday and one day before the sixth anniversary of his election as Suffragan Bishop of Alabama, Baltimore-born George Mosley Murray was elected Coadjutor. Subject to the approval of a majority of bishops and standing committees, he will succeed to the ecclesiastical jurisdiction of Alabama upon the retirement of the present diocesan, 60-year-old Charles Colcock Jones Carpenter. ¶ Representatives of Texas parish libraries and bookstores had a successful workshop, get-together, mutual-problems meeting at Dallas' cathedral church. ¶ The Holy Cross Fathers have just made available some greeting cards (single fold, red and black ink) with the following sentiments: (1) A Happy Birthday, (2) Thank You, (3) *Crux est mundi medicina* (Holy Cross motto), (4) The Peace of the Lord be always with you, (5) Our help is in the Name of the Lord. Twenty-five cents will bring a sample packet. Address: Holy Cross Press, West Park, New York. ¶ The Canadian Brotherhood of St. Andrew sent \$3,000 to Paul Rusch's KEEP (Kiyosato Educational Experiment Project), 70 miles

from Tokyo and high on the slopes of Yatsu Mountain, for a resident physician. Kentucky-born Paul Rusch went to Japan in 1925 to teach on the faculty of St. Paul's University where, for 16 years, he converted hundreds of students, built St. Andrew's Church (now 200 communicants), and, to further the cause, founded a Japanese Brotherhood of St. Andrew (now 500 members), and built, on the four pillars of faith, health, food, and youth, a conference and training center, Camp Sese Ryo — a model Christian community with agricultural development plan, hospital, health clinic, and library. Interred by the Japanese when Pearl Harbor was bombed, Paul



Rusch was soon repatriated to serve during World War II as an intelligence officer in the Far East. Since 1949 he has tripped about Canada and the U.S.A. to raise funds and friends for the support of Japanese physicians, nurses, priests, and students in his Christian adventure. According to Paul Rusch, it is "better to show a Japanese farmer how to grow grain and raise cattle on the mountain slopes than to load bread and meat on boats for Japan free of

charge . . . Neighborly concerns more friendship and understanding than all the words in statute books. Practical Christianity is a religion of the heart and hands that can be understood." ¶ In England a former air vice-marshal and a naval captain, after customary preparation, were ordained to the priesthood. ¶ The President of the United States appointed the Dean of Washington, a grandson of a former president, and the cathedral church's organist and tip-top musician, to membership on a committee charged with planning a natural cultural center in the nation's capitol. ¶ Kenyon College, Gambier, Ohio, founded 135 years ago by "the first of Kenyon's goodly race, that great man Philander Chase." I Bishop of Ohio and later I Bishop of Illinois, is seeking to raise \$8,000,000, almost a fourth of it now for pressing needs. ¶ Julian Victor Langmead Casserly, English-born priest, author, theologian, and sometime Examining Chaplain to the Bishop of Exeter, in the U.S.A. since 1952, mostly at General Theological Seminary, New York, as Professor of Dogmatic Theology, has been appointed Librarian of the Bishop Anderson Foundation with additional duties at Chicago's Medical Center and Seabury-Western Theological Seminary in nearby Evanston. ¶ Whitney North



*Wherever they may be,  
England's Royal Family  
join in worship. All on a  
Sunday last Spring—*

THE QUEEN AND PRINCESS ANNE: the Royal Chapel, Windsor Great Park. (Presumably, Prince Charles went to his school chapel.)

PRINCESS MARGARET: Church of the Holy Cross, Uckfield, Sussex.

THE QUEEN MOTHER: Saint Paul's Cathedral Church, Namirembe, Uganda, East Africa.

THE DUKE OF EDINBURG: Saint Andrew's Cathedral Church, Singapore.

THE DUCHESS OF KENT AND HER DAUGHTER PRINCESS ALEXANDRA: The Church of the Good Shepherd, Lima, Peru.

*(Taddled from the C.  
of E. Newspaper)*

Seymour, new President of the American Bar Association, was recently the guest of Edward R. Murrow on his "Person to Person" TV show, and so was Peter Dawkins, West Point's top cadet and newly named Rhodes Scholar. ¶ The Professor of Old Testament Literature and Semitic Language at Seabury-Western Theological Seminary, Evanston, Illinois, 54-year-old Walter Conrad Klein, will this Autumn become Dean of Nashotah House; he will be replaced at SWTS by the Brooklyn-born Assistant Professor of Divinity at Trinity College, Toronto, Ontario. ¶ Readers of *The Anglican Digest* are cordially invited to mark newspaper and magazine items and articles of interest, tear out and send the full page(s) to TAD. ¶ On the occasion of the 260th anniversary of its foundation, England's S.P.C.K. (Society for Promoting Christian Knowledge), the oldest and foremost publishing house in the Anglican Communion, has published *A History of S.P.C.K.* (first book on the subject since 1898), by its one-time editor (1921-1945), distinguished writer and scholar, Canon Residentiary of Chichester Cathedral, W[illiam] K[emp] Lowther Clarke. The book should be available at any parish bookstore. ¶ The Bishop of Puerto Rico was in New York to work out plans for a

West Indies seminary, to be built with the overseas part of next year's mite-box money. ¶ The Diocese of Kansas is observing its centenary. The present diocesan (the V Bishop) will retire on the Feast of St. Michael and All Angels, next. ¶ Copies of *A Pocket Directory of Episcopal Churches* may be found in the vestibule or tract cases of most parish churches and bookstores; they may be also ordered directly from the Episcopal Book Club. ¶ For the safe return of the Archbishop of Canterbury from his visit to Pakistan, India, Hong Kong, Japan, and Korea, the Church of England gave thanks in Westminster Abbey. ¶ The University of the South's million-dollar chapel (styled All Saints) has been completed finally. A 56-bell carillon (named after I Bishop of Louisiana and principal founder of the University, Leonidas Polk, and given by the Bishop's great grandson) is housed in a tower provided by the Robert Shapard family of Griffin, Georgia. ¶ The Holy Cross Press, West Park, New York, has prepared "An Anglican Monk's Story"—a pamphlet about a young man entering the monastic life of the Church and written to answer questions about the same ("Why does he want to do that?"). Ten cents fetches a copy. ¶ The Bishop of New York was awarded the Grand Cross of the Greek Order



of St. Dennis of Zante. ¶ The late Dorothy L. Sayers left an estate of \$97,000, and the late Dame Rose Macaulay left one of \$240,000. ¶ The Professor of Ecclesiastical History and Sub-dean of General Theological Seminary in New York City, Powel Mills Dawley, author of several books, spent part of his sabbatical leave at the University of the South. (The word *Sabbath* means "to rest from labor;" applied to the day of the week now called Saturday (Saturn's Day), it served the twofold purpose of being a day set apart for the worship of God as well as for the rest and recreation of man, especially slaves and cattle. The term has also been appropriated for the one year in seven in which land remains fallow (sabbatical year) and a year's leave of absence (sabbatical leave) allowed for rest, travel, and research by

educators of certain rank. The Sabbath Day is the seventh day of the week, Saturday, and is not to be mistaken for the first day, commonly called Sunday.) ¶ The University of the South awarded to the VIII Bishop of Missouri, the Suffragan Bishop of Southern Virginia, the Dean of Memphis (Tennessee), and to the Rectors of Bruton Parish, Williamsburg (Southern Virginia), Christ Church Parish, San Antonio (West Texas), and Christ Church Parish, Frederica (Georgia), the degree *Divinitatis Doctor, Honorarius*; and to the McIntosh Professor of English in Barnard College, Columbia University (New York), William Cabell Greet, the degree *Litterarum Doctor, Honorarius*. ¶ For the use of several institutions and for various purposes, the Diocese of Dallas is microfilming the seven-volume 1745-page handwritten journal kept by its first bishop, Alexander Charles Garrett, from the day of his consecration in 1874 to the day of his death in 1924. Texas was administered as a foreign missionary district from 1839 to 1849, with episcopal visitations from Arkansas and Louisiana. When Texas became a state of the Union in 1845, it continued for a while under the care of the Bishop of Arkansas. The Diocese of Texas (See City: Houston) was organized in 1849, but it didn't get its own

Statistics show that the average person of 70 years has spent:

- 3 years in education
- 8 years in amusement
- 6 years in eating
- 11 years in working
- 24 years in sleeping
- 5½ years in washing and dressing
- 6 years in walking
- 3 years in conversation
- 3 years in reading
- 6 months in worshipping God.

(Taddled from the Edmonton Churchman)

bishop until 1859. Northern Texas was set apart as a missionary jurisdiction in 1874, and became, in 1895, the Diocese of Dallas. Western Texas, set apart in 1874 became in 1904 the Diocese of West Texas (See City: none). North Texas was set apart as a missionary district in 1910 and became in 1958 the Diocese of Northwest Texas (See City: none). The nine counties west of the Pecos River are a part of the Missionary District of New Mexico and Southwest Texas (See City: Albuquerque, New Mexico). A note about the word *See*: Properly, it is the official seat (*sedes*)



or throne (*cathedra*) of a bishop. The seat, which is the earliest of the bishops' insignia, normally stands in a church of the diocese known as the cathedral (throne or seat) church: hence the town or place where the cathedral (throne) is located is also itself known as the bishop's see, or see city. The Dioceses of West Texas and Northwest Texas have given their bishops each an office and a residence, none a *sedes* or *cathedra*; hence there is no see city for either. ¶ A Conference on Religious Vocation for Young Women (ages 18-30) will be held 5-7 September

(for the Middle-West) at the DeKoven Foundation, Racine, Wisconsin. (for the East) the Covent of St. Helena, Newburgh, New York. and (for the West) St. Mary's Retreat House, Santa Barbara, California. (Applicants should write to the DeKoven Foundation, 600 Twenty-first Street, Racine, Wisconsin.) ¶ The Choir of St. Thomas' Church, New Haven, Connecticut, sometime ago presented in New York's Metropolitan Museum some of the sacred vocal music of England's greatest composer Henry Purcell (1661?-1695). Report of the critics: of more than ordinary interest . . . a fine program all around, and an unusually interesting one . . . well prepared . . . agreeably sung. ¶ Holy Cross Press has published *Within the Green Wall*, the story of the Order's Liberian Mission (\$3.25) by Robert Erskin Campbell, O.H.C., one-time VI Bishop of Liberia and sometime Superior of the Order. ¶ The new President of the American National Council for Health Education of the Public, to succeed Basil O'Connor, of the Roman Church: government health official (since 1941) 53-year-old Henry van Zile Hyde, M.D., of Bethesda, Maryland. ¶ Oklahoma's Diocesan Book Store, 6400 North Pennsylvania, Oklahoma City, is offering *A Casady Cook's Book*, favorite

# ALL PURPOSE COMMUNICATION FORM

## PARISH PRIESTS

\_\_\_\_\_ Episcopal Book Club leaflets (free) for use in my bulletin or  
(Number) tract case.

☐ again, information about TAD's bundle plan.

## WRITERS

☐ Information about the \$2,500 Anglican Fiction Award for a novel designed to serve the Church.

## ANYBODY

\_\_\_\_\_ Copies of *A Pocket Directory of Episcopal Churches in the*  
(Number) U.S.A., (rate: 25c a copy for less than five copies or \$1.00  
for five (or multiples of five) copies).

\_\_\_\_\_ Packet(s) of the 1959 Summer bookmark, as shown in this issue  
(Number) of the *Digest* (rate: 35c for a packet of 25 bookmarks, or \$1.00  
for three packets; postage paid).

\_\_\_\_\_ Packet(s) of *A Prayer for the Ember Days* (rate: 25c for a packet  
(Number) of 10 copies, or \$1.00 for five packets; postage paid).

\_\_\_\_\_ Packet(s) of TAD Cutout No. 2, *When A Body Dies*, (rate: \$1.00  
(Number) for a packet of 100 leaflets, folded).

FOR WHICH I HAVE ENCLOSED \$

## LAYMEN

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Continued on other side.

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recipes of Casady School's Mothers' Club. ¶ The Bishop of Central America recently inaugurated in Managua, Nicaragua, the Church's Poli-clinica Americana San Lucas (The Church's medical service in Central America and dedicated to St. Luke the Beloved Physician). The U.T.O. made the first grant of money, various parishes in the U.S.A. are helping to support it: Christ Church, in fashionable Grosse Pointe, Michigan, already pays the salaries of a teacher and a full-time nurse in Nicaragua, and one parishioner is setting up a land reclamation project. ¶ In the Autumn the Library of Congress will have as its new Poetry Consultant (to succeed Robert Frost), 54-year-old Minnesota-born Richard Eberhart, Professor of English and Poet in Residence at Dartmouth College, sometime tutor to the son of the King of Siam, author of 12 volumes of poetry and winner of some half-dozen poetry awards. Duties: at least two public lectures at the Library and advice on the Library's poetry collection. ¶ The Serbian Orthodox Church bestowed upon the Bishop of Western New York the Cross of St. Joanikie, its highest honor, for his work in promoting a closer relationship between Anglican and Orthodox Churches—two "facets of a diamond [which] reflect the faith of the One,

Holy, Catholic, and Apostolic Church." ¶ The women and children of the Diocese of Dallas presented to the Bishop of Haiti a motor boat ("Thunderbird" powered by two 35 h.p. out-board engines) to replace his old sailing vessel, Dallas' women five years ago "adopted" the Church of Haiti in order to learn more about the Church's work overseas: have since supplied Haitian Church with hundreds of pounds of clothing, helped establish a youth center on the cathedral close at Port-au-Prince. The boat was this year's project. ¶ In Washington's still-abuilding Cathedral Church of St. Peter and St. Paul, on the feast of St. Philip and St. James, Apostles, the Primate of the American Church consecrated, with the assistance of the Bishop of Washington and the Bishop Coadjutor of Virginia, Philadelphia-born 50-year-old William Forman Creighton Bishop Coadjutor of



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**Q**UESTIONS about the faith and practice of the Church are invited for publication and answering in future issues of *The Anglican Digest*. Each inquiry must be accompanied by (1) the author's name and address and (2) the pseudonym he wishes used.

Washington. (In due time he will become Diocesan and Washington's fifth Bishop.) ¶ The Postmaster General has reported that in one year's time the postmen were unable to deliver 24,054,103 letters and 622,356 packages because of careless mailing practices, mostly improper or illegible addressing. ¶ James Lemuel Holloway, Jr., Chief of the Eastern Atlantic and Mediterranean Naval Forces, received the Distinguished Service Medal for his work in the Lebanese crisis of last summer. ¶ The Professor of Old Testament at General Theological Seminary, a priest-teacher at a Greek Orthodox Seminary, and Harvard's Professor of Philosophy (Churchman John Daniel Wild) were planning to address the week-long 10th Conference in Theology for Collegiate and University Faculty Members at Trinity College, Hartford, Connecticut, in June. ¶ Hollins College, first chartered college for women in Virginia, awarded to the philanthropic widow of the eldest son of the eldest son of

the eldest son of the founder of DuPont fame and fortune, Mrs. Alfred I. DuPont (a Hollins trustee since 1944), the first honorary degree (*Litterarum Humaniorum Doctor*) in its 117-year history, gave her name to the college's newest building: the Jesse Ball DuPont Chapel. (The first of Mrs. DuPont's many honorary degrees: Doctor of Civil Law, conferred in 1945 by the Church's University of the South.) ¶ Descendants of (1) the first Mayor of New York (Thomas Willett) and (2) the second Governor of Plymouth Colony (William Bradford) and Noah Webster, were united in Holy Matrimony in New York's Church of the Transfiguration. ¶ Two persons, not members of the Church, recently gave \$25,000 to further the work of Christ the King Foundation (620 Barton Place, Evanston, Illinois). ¶ If you take a sin a day (from *Sins of the Day*)—and work on it, by the end of the book you'll be that much less a sinner. ¶ The Bishops of Oregon, Eastern Oregon, Northwest Texas, and Honolulu, each have a son studying for the priesthood at the Church Divinity School of the Pacific. ¶ After several tries, 65-year-old Walter Spencer Robertson successfully resigned as Assistant Secretary of State for Far Eastern Affairs and retired to his home near Richmond, Virginia. His hand-

picked successor: New York-born 51-year-old James Gra-

*Suggestion (to those who wash and wear black shirts): Wash the shirts in lukewarm Velsuds; rinse in (1) warm water, (2) water to which has been added one-fourth cup of vinegar, (3) clear water; roll in a towel long enough for the iron to get hot, and iron the shirts while they are still damp. (When rolled up in a towel, black shirts acquire a sheen that is lost when hung out to dry.) The Church's traditional colors are black and white: the latter being a symbol of purity and life—a triumph of light over darkness, of life over death; black is a symbol of death and mourning: death to self and things of this world (priests at their ordination are admonished "to forsake and set aside . . . all worldly cares and studies"), and mourning for the death of our Lord Jesus Christ, for which man is to blame. The white of a priest's collar and the black of the rest of his apparel are part and parcel of his uniform as an officer in the band of Christ's soldiers and ser-*

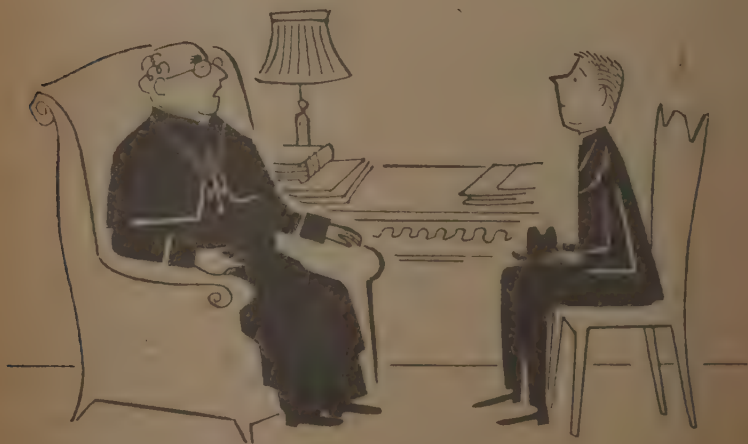
ham Parsons, one-time secretary to (and protégé of) the Ambassador to Japan, Foreign Service officer since 1932, for two years (1956-1958) Ambassador to Laos (a part of Indo-china), and recently Deputy Assistant to his predecessor, of St. Paul's Parish, Stockbridge, [Western] Massachusetts. ¶ The problem of keeping records accurate and orderly in Trinity Parish, Washington, Pennsylvania (Diocese of Pittsburgh), is complicated because five persons (all related) bear the same name: Richard Barlow. ¶ In New York City, with tributes from the President, the Chief Justice (and other members of the Supreme Court), lawyers, magistrates, civil servants, and friends, and on the occasion of his 50th year on the Federal bench of Justice (first U. S. District Court, then U. S. Court of Appeals, both in New York)—a record no one else has attained, influential Learned Hand, 87, noted for his interest in justice, truth, and constructive thinking, was acclaimed "a genuine architect of the law." ¶ Under the patronage of the Suffragan Bishop of Colorado and founded by the Rector of Trinidad, St. Nicholas Ranch School for Boys (Post Office Box 425) will open its doors in September to allow boys of above average mental ability to enjoy a sound preparation for college. The boarding

school begins with grades four through eight; each year an additional grade will be added.

¶ Morehouse-Gorham Co., 14 East 41st Street, New York 17, has announced three additions to the "Fellowship Series" of Church School instruction courses. ¶ Any reader who has and is now willing not to have copies of *Who's Who in America* prior to 1958-1959 could well present them to *The Anglican Digest* for research purposes.

¶ The new Primate of the Greek Orthodox Church in North and South America (membership: 1,400,000), bearded 48-year-old Archbishop Iakovos [James] naturalized American

(born of Greek parents on the Turkish island of Imbros, and in the U.S.A. from 1939 to 1954), and successor to Archbishop Michael, who died last July, has been enthroned in his Cathedral Church of the Holy Trinity, New York City. ¶ McCready Huston, a communicant of the Church of the Good Shepherd, Rosemont, Pennsylvania, is the author of *The Clouded Fountain* (to be published by J. B. Lippincott Co., East Washington Square, Philadelphia 5, on 24 June), a novel of Philadelphia's "main line", in which a priest plays a leading role. It is the second of Mr. Huston's ten novels to introduce



"Yes, I know that it costs a lot more to bring up a family nowadays, but, confound it man, didn't you read our *Lambeth Report*?"



a priest of the Church. ¶ If everybody who reads this were to send one dollar for TAD, we could not only remove some burden from the EBC but, what's more important, get on with "Operations Unlimited". ¶ Of the seven men chosen to prepare for being shot beyond the atmosphere, orbit the earth, and return to tell about it, two are Churchmen: Malcolm Scott Carpenter and Walter Marty Schirra, Jr. ¶ The Superior of the American Congregation of the Society of St. John the Evangelist ("Cowley Fathers") will visit the Japanese Congregation this summer. ¶ The Lord Bishop of Bath and Wells (Province of Canterbury) was recently in Canada and the U.S.A. ¶ The Diocese of New York reports 216 parochial and mission congregations with a total membership of 144,198; average to a parish or mission: 666. (The population of the area under the jurisdiction of the Bishops of New York and Long Island is larger than that of Australia.) ¶ After working for 20 years in Orlando, the 200,000 native population township of Johannesburg, the Community of the Resurrection has withdrawn its members from that area because of the *apartheid* (pronounced *apart-hate*) policy of the South African Government; the Mirfield (after their "home base" in England) Fathers' work in

four churches there will be cared for by African priests trained in the Community's own college at Rosettenville. ¶ The Dean of Washington (D. C.) was recently in England. ¶ If you like "The Quarter Watch", you should send us pages (not clippings) from your newspapers and magazines duly marked: we'd be happy to have them. ¶ With the blessing of the Bishop of Chelmsford, a small Russian Orthodox community (from Paris) has been established in Tolleshunt Knights, Near Maldon, Essex. ¶ In St. Matthew's Church, Bedford, New York, the Associate Editor of the *Nassau Guardian* and one-time French, Austrian, and Scandinavian correspondent for Radio Free Europe, took to wife a great-granddaughter of Charles Pratt, Baptist: one of a cabinet maker's eleven children, he worked, studied (for three winters he attended Wesleyan Academy, Wilbraham, Massachusetts, and lived on a dollar a week), and went to work for Boston and New York paint and oil firms, saved his money and, when oil was discovered in Pennsylvania, set up with one-time newspaper and delivery boy Henry Huttleson Rogers (later one of richest men in the U. S.) an oil refinery in Brooklyn, took it into Standard Oil combination, and became the richest man in Brooklyn; later known for his

philanthropy, he established Brooklyn's now famous practical-training Pratt Institute and the first public library in either Brooklyn or New York City. ¶ The new Lord Archbishop of Armagh, Primate of All Ireland and Metropolitan, and 98th successor to St. Patrick: the Most Rev'd 61-year-old Lincolnshire-born James McCann, since 1945 Lord Bishop of Meath. His first parish, Ballymena, County Antrim, was ministered to by two of his apostolic predecessors; the new Irish Church Hymn Book, which was prepared under his chairmanship, is likely to be used during the first year of his primacy. ¶ *Sins of the Day*, a recent EBC selection, is now being used as a supplementary text by one of the Church's seminaries in training would-be priests how to administer the Church's sacraments. ¶ The Archbishop of West Africa recently consecrated the first Bishop of Owerri, a new diocese carved out of what was formerly known as The Niger. ¶ London's *Church Times'* overseer of composers, recently observed his 50th anniversary with that distinguished paper. ¶ Mrs. Franklin Delano Roosevelt was recently in Michigan's See City to help raise money for that diocese's expansion fund. ¶ Last year Americans bought more books than were owned by all mankind throughout history before

the twelfth century. ¶ Celeste Holm is planning to star in a new stage play, *What a Day!*, a commentary, with music, on what happens during a busy woman's day. ¶ William Stuart Symington, Junior Senator from Missouri, and his wife, the former Evelyn Wadsworth, spent Eastertide with the John Hay Whitneys, at the American Embassy in London. ¶ On the main floor of the Mills Building in San Francisco's financial district, the Diocese of California will open a chapel named after the See City's patron saint. ¶ In St. Louis' 92-year-old Christ Church Cathedral, the Primate of the American Church, with the assistance of the Bishops of Rochester and Arkansas, consecrated 48-year-old George Leslie Cadigan (formerly Rector of St. Paul's Parish, Rochester, New York) Bishop Coadjutor of Missouri (the eastern half of the state). On 15 May, when his immediate predecessor (now the Primate) officially relinquished jurisdiction, the new Bishop became diocesan and VII Bishop of Missouri. ¶ British Columbia is celebrating its 100th year as a diocese. When the first bishop arrived, he found only one priest; now there are some 200. The diocese was the eighth to be set up in Canada; many times divided, it now comprises only Vancouver Island. The Diocesan is also Archbishop and Metro-

politan of the Province of British Columbia. ¶ If you need your priest, send for him—as you would your physician, electrician, or plumber. ¶ The English branch of the Franciscans is opening a new work in New Guinea (Province of Queensland of the Australasian Church), with headquarters at Port Moresby, Papua. ¶ The Diocese of Georgia and Atlanta held their third Annual Vocations (to the priesthood) Conference for high school seniors and college men. ¶ The Rev'd Hilary Beasley, since 1956 a member of the English monastic order of the Community of the Resurrection, has recently been

conducting retreats and missions in Canada. ¶ The Episcopal Day School, Augusta, Georgia, has added a \$60,000 wing. ¶ In San Francisco's cathedral Church, some 200 associates of religious orders, students, priests, and laymen attended a Conference on the Religious (Monastic) Life of the Church, heard an address by the Prior of Mount Calvary (west-coast monastery of the Order of the Holy Cross) and a sermon by a former member of a Benedictine order of the Roman Church. The Bishop of California some time previously had received the latter (the Rev'd Emod Brunner) as a communi-

THE ANGLICAN DIGEST will award a year's membership in the Episcopal Book Club for the best original *Collect for Scholars of the Church* composed according to traditional form and submitted by All Saints' Day A.D. 1959. ¶ The winning Collect will be forwarded to the Church's Liturgical Commission for suggested incorporation in the Book of Common Prayer at some future revision of the same.



cant of the Church, and after due preparation at the Church's seminary in Berkeley, recognized his priestly orders, assigned him to serve on the faculty of San Rafael Military Academy. Before his reception, Hungarian-born Fr. Brunner was headmaster of a Roman school, one-time superior of his community, taught in various Roman universities in the U.S.A. and (for 16 years) in the Benedictine College, Budapest.

¶ Janne Takizawa, of St. Peter's Parish, Seattle, has been selected to be a member of the internationally famous Japanese Imperial Dancers, soon to tour Europe. ¶ First ordination to the priesthood in Colombia, South America: the Bishop of the Panama Canal Zone ordained the Rev'd Alan Taylor, deacon, to be priest-in-charge of the Church's work in the oil camps and gold-mining regions on the Magdalena River. ¶ The



Lee Kinsolving who starred in the TV production of Eugene O'Neill's *Ah, Wilderness!* is a son of the Rector of St. James' Parish, Manhattan; and the Frederic Morehouse who has been appearing in the Charles Street Playhouse (Boston) production of Thornton Wilder's *Our Town* is a son of publisher Clifford Phelps Morehouse.

¶ This month 35-year-old China-born Edgar Lewis Sanford, Jr., son of a priest (23 years Rector of Moorestown, New Jersey, 10 years in China, now retired to Westboro, [Western] Massachusetts), student in the Universities of the South, Pennsylvania, Yale, and Columbia, and lately with the Taft School, Watertown, Connecticut, becomes the new headmaster of the Diocese of Olympia's Charles Wright Academy, Tacoma, Washington. ¶ With divine permission, the next issue of the *Anglican Digest* will be published late in September.

An explanation of the Transfiguration cover design by Theo Jung will be found on page 22.

THE ANGLICAN DIGEST

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